





of public opinion against them. I mention the names of two in particular, Capt. Allen and George Ross, Esq., who are ornaments of human nature, and who deserve to be had in remembrance.

It will gratify you beyond measure to know, that the negroes in this colony are deserving of all the efforts and sacrifices which have been made in their behalf at home. They are a peaceable, orderly and industrious people. They avail themselves with gratitude of the means of moral and religious instruction afforded them. Every missionary station is well attended. Perhaps not less than 20,000 people are brought under the preaching of the gospel, and religious instruction of various kinds, by the agents of the London Missionary Society. The Wesleyans have about 5,000 under their care. The established churches, viz: the English Episcopal, the Scotch Presbyterian Kirk, the Roman Catholic Church, and the Dutch Church, have considerable numbers who attend them, but with the exception of the labors of a few worthy and pious ministers, who feel interested in the subject, I fear the amount of knowledge the negroes obtain from these sources is extremely limited, if not pernicious. In connection with some of the churches I have visited, I have found many negroes eminent for piety and usefulness, and I trust the day is not distant when we shall find that not a few of them are as qualified by the extent of their knowledge, as the elevation of their piety, to be the teachers; as they are already the examples of others.

Now and then, I have caught a glimpse in this corner of the world, of your mighty doings in America, in the sacred cause of negro emancipation. You have taken the right ground: immediate and unconditional emancipation. Nothing short of this will either meet the justice or the necessity of the case. You have arrayed against you the whole power of the South; and that power is backed by those who love money more than principle, in the North. Your President is against you, and of course, all those in office and those who are seeking office, are with him; but then the Lord of Hosts is with you! Conscious of the rectitude of your principles, the purity of your motives, the peaceful means you have resorted to to accomplish your noble object, you may defy both the malice and the power of your enemies; and by legitimate action, sanctified and sustained by prayer, you cannot fail to overcome.

On my return to England I trust I shall again be able to offer my mite to the great cause in which we are embarked. The facts I have collected here will prove that emancipation, immediate emancipation, total and immediate emancipation, is the only cure for the enormous evils and foul abominations of slavery. The axe must be laid at the root of the tree. There must be no compromise with the enemies of mankind. To be effectual, your work must be thorough! May the God of all wisdom and grace preside in your councils and influence your hearts. May all your agents be as distinguished for their piety as their talents; and may you persevere in your work of love until it be fully accomplished.

I am, my dear friends,  
Yours, affectionately,  
JOHN SCOBLE.

#### From the Emancipator. Intelligence from the West Indies THOS. HARVEY'S STATEMENTS.

RELIGION.—For several years past, and particularly since the act of emancipation has come into operation, many of the colored and black people have paid great attention to religion. The labors of the missionaries amongst them have been eminently blessed. Their deportment in their churches is most exemplary; not a cough or sneeze is heard—not a sound of persons coming in or going out—all seem to attend closely to the discourse of the minister, and their choral singing; the harmony and grateful hearts, is far superior to that of European congregations in general.

They contribute according to their means, very liberally for the building of chapels and other expenses necessary to be incurred for the support and advancement of religion. Two very large chapels were opened in Jamaica, about a month ago, and the money collected at each of these, after the different services of the day, almost entirely from the apprentices, amounted to upward of 2500 dollars. They have little to contribute, but the Lord has given them willing hearts: many in their lives and conversations evince the truth and power of religion, and exhibit beautiful examples of zealous, self-denying dedication to the service of Christ. They know in whom they have trusted and by whose power their hearts have been changed, and they are careful not to dishonor Him in their daily walk.

EDUCATION.—There is probably no part of the world, where the population manifest so intense a desire for the blessings of education, as in the British West Indies. Many schools have been established within the last few years, and they are filled with children, nearly all of whom pay a small weekly sum out of the scanty savings of their parents. There cannot be a more delightful occupation than that of visiting the different schools, to see the good order, docility, and rapid improvement, of the little negroes and colored children. Some of their teachers have been at the head of large schools in England, but they have become so much attached to these little dark scholars, that they would be very unwilling to return to exchange them for white children.

The progress which the children make is generally very satisfactory; the writing is always beautiful, and rapidly acquired. I have had the opportunity of hearing them answer difficult questions in arithmetic, and once in grammar with a correctness and rapidity which would have done credit to the cleverest white children. In short, their advancement in learning depends there, as every where else, upon the proficiency and industry of their teachers. I once heard a clergyman in Jamaica at the head of a large institution for the promotion of education, relate at a public meeting, the following fact: He had made, at one of their schools under his superintendence, a collection amongst the children for missionary purposes; they contribute so liberally that he felt it his duty to enquire how they came by their money. He found that they earned it by teaching their adult friends and neighbors how to read, at home, after the labors of the day were over. Nearly every one was occupied in teaching his father, or mother, or uncle, or neighbor, and in some instances, even grandfather and grandmother—so precious was the opportunity to the adult and aged thus to acquire the ability to read.

One of the most interesting institutions in Jamaica is a house of refuge and labor school, established in connection with one of the Moravian settlements, and supported by a few benevolent persons, for the support and education of thirty colored orphans, destitute girls. When the pupils arrive at a suitable age they are sent out to service or become teachers. They are thus rescued from a life of vice and wretchedness, into which they would otherwise inevitably fall. Two of these pupils are native African girls from ten to sixteen years of age; they, with two or three hundred others of their country men and women were taken out of a slave ship, which was wrecked on the coast of Jamaica about four years ago. These poor people thus obtained their liberty, and have since conducted themselves in the most peaceable and orderly manner, earning their bread by honest industry. The two girls in question were taken care of by the kind-hearted lady of the governor, the countess of Mulgrave. She placed them in her own household, and when she left the island, they were sent at her expense to the refuge. They were called after their patroness Kitty and Susan Mulgrave—they are intelligent girls, of amiable dispositions—the eldest of them is so far advanced in her learning that she now takes charge of a school for younger children herself.

PREJUDICE.—We trust our countrymen will at length shame the white Americans out of their absurd and unchristian prejudice against their fellow men, simply on account of the darker hue of their integuments. Dr. Smith, the medical gentleman of color, who, after having spent five years in Glasgow pursuing the study of medicine and having graduated in that University, nevertheless, because of his color, was refused a passage in an American ship from the Broomfield, had been entertained by the citizens of Glasgow at a public dinner. We join the *Scottish Free Press*, in applauding this well-merited rebuke; but we differ from our respected contemporary when he calls upon "Englishmen to enforce the policy of American exclusiveness and banish from their hospitalities the aristocracy of the skin." This would but strengthen their unhappy prejudices, besides being objectionable as a measure of retaliation. We had better trust to the silent but sure influence of good example, embracing every fit opportunity of deprecating such odious distinctions.—*London Christian Advocate*, 3rd of Sept. 1837.

## THE PHILANTHROPIST.

CINCINNATI, SEPTEMBER 1, 1837.

### To Correspondents.

"Scotch" has written a strange article and made a strange request. On a little reflection, he will perceive that because an editor professes to be an advocate of free discussion, it does not therefore follow that he is to have no discretion as to the kind of articles he is called on to insert in his paper. Would "Scotch" like to see us filling our columns with essays and discussions on Calvinism, Baptism, Arminianism, Van Burenism, Whigism, and the various other isms that distract and divide the world? If he is a good abolitionist, surely not. Neither, then, would he like to see us engaged in a controversy on Deism, Theism, Prayer, or no Prayer. We decline publishing his article, with a single remark,—we think, if he be a sincere abolitionist, he can find a great deal better business to do, than to ridicule or censure the benevolence of his abolition friends, because their benevolence may have its outgoings in prayer as well as effort.

One remark in reference to Free Discussion. The right of free discussion is not denied in our country, on any other question than that of slavery. On this barred question abolitionists plant themselves, and lift up the standard in favor of free discussion. They show their sincerity in this matter by defending the right precisely where it has been assailed. They show their sincerity too, in the fact, that they invite antagonists to speak out, and have been at pains to publish in their own papers, side by side with their own arguments, the arguments of slaveholders. We do not know that the right to discuss Deism in opposition to Christianity has ever been denied in this country. There is, therefore, no necessity of admitting such discussion in this paper, with a view to prove that we "are in real good earnest in our [your] professions of advocating Free Discussion."

"SENeca" must excuse us this time.  
"LINES" &c., from Jefferson county, contain some good, honest sentiments, but are not poetry. We must pass by them.

"A Riddle" we hardly think it worth while to publish. PHILIP PATRIA is welcome.

### Illinois, a Slave State.

We did not know, until very lately, how deeply infected is this State with the evil of slavery. From an article published on our fourth page, it would seem that there are at this time, hundreds of slaves—real slaves—worked on the professedly free soil of Illinois. Not only so: negroes are arrested within her limits and committed to her jails, without any claim being made to them, as fugitives from labor and service, and then advertised on the presumption of their being such, for the benefit of their owners! Read the following:

#### AN ADVERTISED NEGRO.

In the last *Hennepin* [Ill.] Journal, says the Indiana Jeffersonian, we notice the following advertisement:

#### LOOK AT THIS!!!

State of Illinois, Putnam County, ss.

Public Notice is hereby given, that after the requisition of the law in such cases first being complied with, a negro man, calling himself in the first instance, by the name of Simpson, and secondly by the name of Frank, alias Franklin White, was, agreeably to the further requirements of the statute, committed into my custody. Said negro is a well-formed, muscular man, about 5 feet, 8 or ten inches high, very dark complexion, rather quick in his movements, about 25 years old, has rather an elevated brow, features strongly marked, appears to possess more than ordinary shrewdness; says he was raised in Lancaster District, in S. Carolina, by Augustin Kulp.

The owner of said negro, if any there should be, is requested to call and make proof of his ownership to the said man, pay charges, &c., or said negro will be dealt with according to law. Dated at Hennepin, this 27th day of July, 1837.

JAS. S. SIMPSON,  
Sheriff of said Putnam Co.

A State Anti-Slavery Society cannot be formed too soon in Illinois. Deeply disgraced to a free state, is the legislation that warrants such an enormity as this.

We would be exceedingly glad if the Editor of the *Alton Observer* would give us an account of this case, and also a report of the laws of Illinois in reference to blacks and mulattoes, and fugitives from labor.—Ed. Phil.

### Statute of Indiana in Relation to Colored People.

SECTION 1. Be it enacted by the General Assembly of the State of Indiana, That any person or persons of any state or territory, having any claim to the services of any person or persons within this state, may in person, or by attorney, go before the clerk of any circuit court within this state, and make affidavit, that he, she or they, or the persons for whom he, she or they are agents or attorneys, have or has a just claim to the service of such fugitive person or persons, agreeably to the laws of the state from which such fugitive or fugitives from labor, bath or have fled, as also the name or names of the owners, (when affidavit is made by attorney) which affidavit shall be taken by such clerk and filed in his office; whereupon it shall be the duty of such clerk to issue his warrant, directed to the owner or owners of such fugitive or fugitives from labor, or to his, her, or their agent or attorney, commanding him or them forthwith to carry such fugitive before some justice of the peace or judge of the circuit court, or supreme court, within this state; and it shall be the duty of the clerk to affix the county seal thereto, and the warrant so sealed as aforesaid, shall be sufficient authority for the person in whose possession the same may be, to authorize him to arrest such fugitive from labor, wherever he may be found in this state, and him to convey before some justice of the peace, judge of the circuit or supreme courts, that may reside in the county where such fugitive shall be found.

SEC. 2. It shall be the duty of such justice of the peace, (as the case may be,) to cause such fugitive from labor to be taken into custody, and the same to commit or let to bail until the parties shall be ready for trial, which time shall not exceed 60 days, and shall be the duty of such justice of the peace, or judge, upon the circumstances of the case made known by affidavit; and it shall be the duty of such justice of the peace, or judge, as the case may be, to hear and determine the case in a summary way; and if such justice of the peace or judge shall be of opinion, that such fugitive did owe service according to the claim sworn to, he shall give such owner or agent a certificate of that fact, which shall be sufficient authority for such agent or owner to remove such fugitive from the state.

SEC. 37. That if any person, without proper authority, shall give to any one owing service in any state or territory within the United States, a certificate or other testimonial of emancipation, or shall knowingly harbor or employ any one owing such service as aforesaid, or held as a slave, who may have come to this state without the consent of his or her owner, or shall encourage or assist in such one to desert, or not to give up his or her owner, or shall use any means, or other means to prevent, let or hinder any person, in lawfully recovering any fugitive slave or person owing service, such person upon conviction thereof, be fined in any sum not exceeding five hundred dollars; and be liable for damages to any person or persons injured by any of the said acts.

### To Abolitionists in Indiana.

Is it not time that abolitionists in Indiana should be making some effort towards the formation of a State Anti-Slavery Society? Are they not numerous enough—zealous enough? We think they are. An organization of this kind is necessary, in order to bring all their anti-slavery force into the field, and make it effective. We have talked with individuals from that state, and their representations lead us to believe that it is a favorable season to stir in the matter. In Illinois they are sending in

names to the Editor of the *Alton Observer*, of such as are in favor of a State Convention. Would it not be well for our Indiana friends to make a beginning of the same sort? Should a call be made, we shall be pleased to receive at our office, and report in the *Philanthropist*, the names of persons who may approve of it. If they organize a State society they will be able to obtain agents. Of these they are now entirely destitute.

### Illinois—Anti-Slavery Convention.

Abolitionism appears to be gaining ground rapidly in Illinois. Our prediction is likely to be verified—that her legislature at its next session, cannot plead the insignificance of the anti-slavery movement in the state, as a reason for not enacting laws against abolitionists. From the *Alton Observer* of the 17th inst., it seems that 200 names have already been sent in, in favor of the proposed Convention for forming a State Society.

#### From the Alton Observer.

"ANTI-SLAVERY CONVENTION."—We continue to receive the names of individuals who are in favor of the proposed Convention. The number of names already sent us is more than 200. Many of the most decided friends of the cause have not yet sent us their names, thinking probably there is no need they should express their zeal in this way, seeing it is already so well known. But they are mistaken. Now is the time for every man whose heart is in the work to come forward, and give it an impulse that shall be felt from one end of this State to the other—yes, in every county of our sister state over the river. Thus far the majority of votes preponderates largely in favor of Alton or Upper Alton, as the place of meeting for the Convention, and the time the last of October or first of November.

#### Line upon Line—Precept upon Precept.

We again call the attention of Ohio Abolitionists to the subject of political action. As we attach great importance to this species of action, we are anxious that our views of it should be well understood. To us it is evident, that abolitionists in this state fall very far short of exerting all the influence in their power, simply from a lack of concert and well-directed effort.

The American Anti-Slavery Society, at its last anniversary, passed the following resolution:

"Resolved, As the sense of this society, that whilst abolitionists ought neither to organize a distinct political party, nor, as abolitionists, to attach themselves to any existing party, the people of all parties are bound, by the principles of our civil and religious institutions, to refuse to support any man for office, who will not sustain the freedom of the press, freedom of speech, the right of petition, and the abolition of slavery and the slave trade in the District of Columbia and the Territories, and who will not oppose the introduction of any new slave state into the Union."

The duties of abolitionists, in this resolution, are set forth in three distinct particulars.

1. They ought not to organize a distinct political party.
2. They ought not, as abolitionists, to attach themselves to any existing party.
3. They ought not by their vote or countenance, in any way support any man for office, no matter how orthodox his opinions in general politics, who will not sustain Freedom of Speech, Freedom of the Press, the Right of Petition, the Abolition of Slavery and the Slave-Trade in the District of Columbia and in the Territories, and who will not oppose the introduction of any New Slave State into the Union.

The American Anti-Slavery Society is in this matter perfectly explicit, consistent and reasonable. Let us now see what our State Society has done. It has been more particular and equally emphatic. Three resolutions were adopted at its last anniversary, unanimously, as expressive of the views of its members on the character of the required political action.

The first disclaims any connection with any of the political parties of the Union:

"Resolved, That we, as abolitionists, have no connection with any of the political parties of this Union; and that it is not the object of abolition, either directly or collaterally, to aid or abet any of said parties or their leaders, otherwise than the same may promote the abolition of slavery, to which alone we, as abolitionists, stand pledged."

The next resolution declares substantially the paramount importance of abolitionism, compared with the objects of our present political organizations:

"Resolved, That it is time for the abolitionists of Ohio to relinquish all party attachments, by which they have heretofore been actuated in politics; and to act with a single view to the supremacy of the law, the inviolability of constitutional privileges, and the equal rights of all."

Of course, we are to understand by the above, that whenever our ordinary party attachments would retard or arrest the progress of the cause of liberty, they should at once and cheerfully be sacrificed. That man, who is not prepared to make this offering on the altar of human rights, has mistaken his character if he has imagined himself an abolitionist.

The third and last resolution contains an important recommendation—a recommendation which, if faithfully followed out, will, in a little while, work a wholesome change in the character of our political parties, by bringing them back in their thoughts and affections, to the fundamental principles of civil government.

"Resolved, That it be recommended to abolitionists throughout the State, to adopt means for obtaining the sentiments of candidates for office, in relation to the great principles of constitutional liberty and legal protection, which, as abolitionists, we all cherish, and to support only such as are decided in maintaining these principles, and in upholding law and order in the community."

Here is a solemn recommendation by the State society to all its members throughout the state. Is there an abolitionist who does not recognize its propriety—who is unwilling to shape his conduct accordingly? We trust not. How then is it to be made operative? How is concert to be obtained in this course of action? How are abolitionists—how are the friends of freedom, to be brought to act as one man in this attempt to restore to the fundamental principles of civil government their proper controlling influence over the people of this state,—and, we may add, of this country?

The way to us seems easy. Let every county society call a meeting; or, where there is no county society, let all the individual societies of a district assemble in convention.

Let the subject of political action, as set forth in the above resolutions, be fully discussed in all its bearings.—Let the above resolutions, or similar ones, be adopted and published. Let committees be appointed; either to wait upon, or correspond with, the candidates for Congress, or state office—seeking from the former an exposition of their views on the right of petition, the liberty of speech and of the press, the right and duty of Congress to abolish slavery and the slave-trade in the District of Columbia and the territories, and their duty to reject the application of Texas, or any slave state for admission into the Union; seeking from the latter an exposition of their views on the right of petition, liberty of speech and of the press, the sacred obligations resting on the people to secure the right of trial by jury in all questions of personal liberty, to repeal the law depriving blacks and mulattoes of the right of giving evidence against white persons, and also of the law depriving them of the benefits of the public schools.

The October elections are drawing on. It is high time we should be preparing ourselves to act with more vigor than we have ever done. Our numerical force is greatly increased.

The particular objects we contemplate by a course of political action are great, vital, of immediate importance. The plan we have suggested seems to us unexceptionable, and at the same time indispensably necessary, to the accomplishment of our wishes. Two years' action in this way will do more towards the achievement of the specific objects named, than ten years spent in mere idle talk.

Many, very many, who are not abolitionists in the entire sense, would most cheerfully and efficiently co-operate with us in the way we have suggested. We rejoice to know some in this city, who, although they have not conceded the propriety of our measures for the abolition of Southern slavery, are yet so deeply impressed with the supreme importance of personal rights, that they will gladly work with us for the overthrow of iniquity and oppression wherever Congress or our state legislature may constitutionally operate. There is no danger of our being too fast in this matter. We cannot too soon begin to act consistently. If we numbered but a half dozen, instead of 15,000 abolitionists, principle should impel us to do precisely what we have attempted to show ought now to be done. Do what we will, while we remain American citizens, the duties of self-government devolve on us. Political responsibilities rest upon us, and we are accountable to God for our use of them. We cannot get rid of the duty of electing good governors, good legislators. If our principles are more holy than the ordinary interests of party, then are we bound neither to support nor to wink at the elevation of any man who will plant himself in opposition to them. Our principles are worth nothing unless they can be brought to bear on existing evils. Existing evils they cannot touch, except through the instrumentality of legislation. Legislation will remain unchanged, iniquitous and oppressive as ever, unless legislators do right; legislators will never do right, while we do wrong—while we, abolitionists, thoughtless of the sacredness and vital importance of our principles, aid or connive at, the elevation of men to office, who delight to use their power to obstruct the cause of human rights.

### Presidential Questions.

Whigs in the free States are very liberal. They generously offer to merge all sectional feelings, and fundamental principles too we may add, in their hostility to the Administration. Are they so simple as to suppose slaveholders can come up to their standard of self-denial? So simple as to believe that slaveholders will be forgetful of the slave-system, in the great compromise which is to overthrow Martin Van Buren? Northern Whigs proclaim that they will go for any man whom the party may choose, whether he be found North, South, East or West. Let us see how the *Charleston Mercury*, a Southern Whig, feels on the subject:

"We have deemed it unnecessary to state particularly the objections to Mr. WEBSTER. They are too notorious not to occur to every one who has the slightest knowledge of the political history of the last few years. The people of the South never can be persuaded to support him. If every press this side of the Potomac and Ohio should elector for him from this till 1840, they could not persuade the Southern people to support DANIEL WEBSTER. They have as little sympathy with him as he has ever had with them."

"It is the narrow and puritanical bigotry of heart that chains him to his own political corner, and makes him the bubble of all its petty fermentations—it is this, that forbids Mr. WEBSTER to be the point of Union to a great national party. When Mr. CLAY, with a magnanimity that ought to endear him to every patriot, brought forward the Compromise Bill, and saved the Union, Mr. WEBSTER sat by and sneered and scoffed at the noble effort to save us from the horrors of civil war. South Carolina will not easily forget the difference."

Mr. Webster has been an advocate of free institutions, and expressed himself, as being opposed to the extension of slavery. These are the "notorious" and weighty objections against him. The *Alexandria Phoenix* says, doubtless for the same reasons, "Mr. Webster is not, and cannot be, the candidate of the Southern portion of the opposition." "The friends of Mr. Webster, in the North," says the *Lexington Intelligencer*, "should be apprised too, that in the South there exists, perhaps an unfounded, but nevertheless, a strong, and we fear irradicable prejudice against Mr. Webster." The South is prejudiced against Mr. Webster, because he is in favor of the right of petition, believes that Congress has a constitutional right to abolish slavery in the District of Columbia, is opposed to the extension of slavery, and to the admission of Texas.

It is not our intention to advocate the claims of Mr. Webster, or any other candidate for office. All we design, is to impress on the minds of our readers the fact, that slavery is with slaveholders the paramount interest; that northern politicians in every scheme of union or concerted action with the slaveholders, will have to make all the concessions; that the masters of slaves will in all such cases be the masters of the party. We wish also, to arouse the attention of the friends of liberty and of the interests and free institutions of the non-slaveholding States, to the schemes of politicians. In the coming contest between parties, we have little doubt that concessions of the most disgraceful character will be made to the spirit of slavery, and liberty will be placed in imminent jeopardy.

The slave States have made up their mind, they will support no man for office who is not a slaveholder, or who will not support slavery. Why should the free States hesitate? Let them make up their mind, and not fritter away their energies on "minor considerations." Let them resolve never to support for office, a slaveholder, or any man who, like Martin Van Buren, will pledge his influence to the support of the slave-system. To this complexion it must come, sooner or later. No human power can prevent it. And the sooner the dividing line is drawn in this country on the question of slavery, the better; the sooner all minor considerations are swallowed up in the great contest between the human rights' party, and the slavery party, the sooner may we look for the complete triumph of truth, justice, and Liberty.

### Anti-Slavery Not a Sectional Question.

The question of slavery is not a sectional question. It is a question of pure principle. Our contest is not with the South, but with slavery. We strive against slaveholders, not because they live south of Mason and Dixon's line, but because they cherish slavery. We oppose the annexation of Texas, not because it would increase the strength and wealth of the South, nor because it would transfer the balance of power from the North to the South, but because it would extend and strengthen the bands of slavery, and jeopardize the independence and rights of northern citizens by bringing them under the predominant influence of institutions, which we know to be hostile to liberty. Were slavery unknown in the South, the present invidious, and widening distinction between the North and South would not be thought of. The great gulf which divides the sympathies and interests, institutions and manners of the American people, is slavery. All those repellent influences arising out of differences of temper, principles, modes of thinking, and the other circumstances just mentioned, that are generating jealousies and hostilities between the free and the slave States, are the legitimate fruits of slavery. Let slavery be abolished and let its pernicious consequences on character and condition have time to wear

away, and what would exist to create sectional feelings? Nothing. We would be a united people.

Now we venture the opinion, that abolitionists as a body, have less sectional feelings about them, than any set of men in the country. They seek the extinction of slavery, because the good of the whole country demands it. Slavery in its location is a sectional, in its responsibilities and effects, a national institution. We would keep the idea prominent in all our movements that ours is a war of principle against principle, not of North against South—of public opinion against an enormous evil, not of Yankee against Southerner. And most carefully would we abstain from all epithets or expressions, which could give countenance to the idea, that the abolition enterprise is the product of sectional feelings.

### Slavery in its Holiday Suit.

Looking over some old editorial scraps from the Louisville Journal, the other day, we found one in which the abolitionists are rated soundly for their fanatical unbelief of the pleasures of Slavery. As a set-off to their "false and exaggerated accounts, we have Slavery dressed out in its holiday suit, after the foregoing fashion:—

"Look at them [the slaves] on the farms, in the fields, in the towns, or in the cities,—see them at their work, or on holidays; they present the appearance [no doubt] of a cheerful, well fed, well clothed people, singing and whistling at their labor, or laughing and talking in gay society [making the best of their case]. With our small farmers, the owners of a few slaves, male and female, the master and the man toil in the same field—the mistress and the maid spin upon the same wheel, wash at the same tub, and milk the same cows."

Happy fellow! happy that, during the day, your master toils with you in the same field,—but, thrice happy! that at night, he regularly pockets all you have earned. And you too, fortunate girl! You are honored with spinning at the same wheel with your mistress, her wool—with washing at the same tub her clothes and with milking the same cows with your mistress, and in seeing the milk taken to the "great house," and after it has been stripped of its cream and purified of its butter, that you have as much of it for your own use as will keep you in good order for resuming, with your mistress, the honorable labors of the wheel, the tub, the dairy. Mistress and maid! "Happy, happy, happy pair!"

### Judge L. Again.

It will be recollected by our readers, that sometime since, a citizen of the South over the signature of S. L. undertook to discuss with us in the *Philanthropist*, the subject of abolitionism. We most cheerfully opened our columns to his essays, and endeavored to reply to them as we were able. Four essays were received, all of which were punctually published, the last in our 3d number. From that time we heard nothing of him until last Friday, when we received the following letter:

Opeleus, July 31, 1837.

Sir,—The delay in presenting the pamphlet I promised you, has prevented my sending it sooner. I now send it. I have also to request you to cease sending me any more of your papers. I am in no need of any further information that you can give in regulating my own conduct, and to circulate them among others would be a crime severely prohibited by our laws. Indeed, sir, the work of printing and circulating such papers never can have any other effect than to exasperate, and bring on violence, than which I believe it would be difficult to conceive any thing that would more certainly defeat the object you aim to accomplish.

I am your obedient servant,  
SETH LEWIS.

By the same mail we received two pamphlets; the first, entitled "A Review of Abolitionism, or the Question of Slavery as it exists in the United States, considered—By Seth Lewis, one of the District Judges of the State of Louisiana—presented to the Conservative Society of citizens of Louisiana, and published by their order." The preface to this pamphlet is as follows:

#### PREFACE.

The object of this little tract is to meet the Abolitionists on their own ground, and show that, far from sanctioning their proceedings, Christianity condemns them. Many able speeches, on this dangerous controversy, have been delivered lately in Congress; but none of them have taken this ground, nor do I recollect to have seen the argument fully sustained by any other writer. I consider it my strong ground of defence.

Should any zealous Abolitionist quarrel with my arguments, and seek to put them aside by the cry of heresy, or by evasion of any kind, or by denouncing me as an enemy of freedom, &c. &c., to such a one I would say, stay my good sir, all that is wide of the mark. Have I told you the truth? That is the real question; and it is a question of tremendous importance to every man, woman, and child, white, or black, in these United States. If I have not, then answer my arguments, and show me wherein I am wrong. If I have, then your denouncing me, or my work, cannot alter the truth. But one thing it may do,—it may serve to throw a mist over truth, and prevent its being seen, and thus deceive and mislead. But I hope better things from all who profess themselves Christians.

The other pamphlet is a much larger one, and is entitled, "Abolitionism Reviewed, being a further exposure of the false and most dangerous and mischievous doctrines and proceedings of Abolitionists." By Seth Lewis, author of the pamphlet entitled, "as above"—published by order of the Executive Committee of the Conservative Association of citizens of Louisiana.

The following advertisement prefixed to it, will shew its contents:

#### ADVERTISEMENT.

The first five of the following numbers have been sent to the Editor of the *Philanthropist*, for publication in his paper—but whether he has published them or not, except the 1st No., the author is yet uninformed. The rest are here first published. In preparing the manuscript for the press, the author has made some slight alterations in those five numbers, but without materially altering the arguments.

We would inform Judge Lewis, as we intend to send this number of the paper to him, that all the numbers he sent, were published faithfully, with the exception of the fifth, which was never received. At the same time, we cannot but regret that he discontinued the discussion, as it would have given us great pleasure to have met all his arguments fairly and in order. We also regret that he has not in his pamphlet seen fit to insert any of our answers to his communications. It strikes us, that this would have put his readers more fully in possession of the merits of the case; and surely he cannot suppose they would have paralytised the force of his arguments. We were glad of an opportunity to exhibit to our readers what could be said in defence of slavery. Certainly it might have been profitable for his readers to see how defective might be any defence set up in behalf of liberty. Of the contents of the two pamphlets, more hereafter.

There are a few items to which we would direct the attention of non-slaveholding citizens. From the titles of the pamphlets it would seem, that slaveholders are beginning to organize in defence of the system of slavery, and that they name their associations, Conservative. A leading principle with them is, that slavery is right and beneficial; their strong ground of defence is, that Christianity sanctions it; and one of their modes of operation is, writing and publishing pamphlets, &c. in vindication of the principle, system, and circumstances of slavery. We beseech the people of the north



to awake up from their dream, that slaveholders as a body are opposed to slavery. These owners of men have a right, doubtless, to defend slavery with the same weapons we use in assailing it. They have a right to organize regular, affiliated societies, to uphold an institution, which king-ridden Europe is about banishing from her shores and possessions, as to detestable and impious to be countenanced by civilized man. Their Conservative Committees, their judges, and their statesmen have a perfect right to plead for principles that are as antagonistic to the principles of our Declaration of Independence, as hell is to heaven. But what are we to do? Shall we slumber, when slaveholders thus organize in opposition to principles, which are vital to our institutions? When slaveholders utter the name of Him by whom we are called, as their authority for oppression, make the religion of Christ the rock of slavery—a religion which we believe to be a religion of love, and which holds out to man the only hope of consolation under sufferings, and redemption from dishonor, degradation and tyranny—employ ministers of justice to plead for the principle that it is right to withhold from the laborer his hire, and ministers of a gospel of mercy to write pamphlets in favor of whipping, and working, and driving men, women and children, like dumb beasts—high time is it that ministers and judges, and statesmen at the north, that men of every class, and calling and name, should stand forth the open and united friends of justice, mercy, humanity, the rights of man, the rights of God, and rebuke that "dark spirit" which would subvert those principles and institutions, in which as Americans we glory, on which, as Christians, we rely for the redemption of the human race from ignorance, despotism and sin.

¶ If convenient, we should be pleased to receive from Judge Lewis, a copy of the constitution, and a full account of the formation, objects, doctrines, and measures of the "Conservative Society of Louisiana." They would doubtless prove a great benefit to the people of the northern States.

His request for the discontinuance of the Philanthropist shall be complied with after this number.

\* These answers he at length received, as we learn from his pamphlet.

#### Judge Lewis's Abolitionism Reviewed.

On looking over this pamphlet, we find in addition to the four numbers published in our paper, seven additional numbers addressed to the Philanthropist, one to abolitionists throughout the United States, one containing severe and rather coarse strictures on Miss Grimké's appeal, three containing replies to our answers to his first communications, and an appendix, being a letter to Dr. William E. Channing.

The Judge thinks it due to our readers that we should insert the additional communications intended for us, in our paper, that "they may see the arguments on both sides of the question." We think this would have been a very good reason for his publishing our answers in his pamphlet. We can promise but one thing: and that is, since by declining our paper he puts himself out of the reach of reply, we will insert such extracts from his articles, as we may deem profitable to our readers. If we find new arguments or striking sentiments, we will try to find room for them.

#### The Gull of the Churches—Judge Lewis and the Methodist Church.

Abolitionists have told the northern churches again and again, that they are the main pillars of southern slavery. Their excuses for slaveholders, their denunciations of abolitionism, their silence on the sinfulness of slavery, and occasionally their indirect justification of it, all the conscience of the slaveholder, furnish him with reasons for his evil conduct, and build up the accursed system. In relation to the Methodist Episcopal church, we have positive proof of this assertion. We solemnly ask the candid attention of our Methodist Episcopal friends to the testimony we are about to lay before them. Would to God, the whole Methodist Episcopal church, might read it and lay it to heart! Would to God that the members of the last General Conference, many of whom thought they were doing God service in the proceedings, had against abolitionism, could be apprised of the important service they have rendered to the cause of slavery. Let them not be shocked. We speak sober truth. As Christians, we feel pained and humiliated in thus speaking.

Judge Lewis is a District Judge of the State of Louisiana. He is a man of intelligence as his writings show, and defends a bad cause with more candor and good temper, than are common in such defenses. This pamphlet is published by the Conservative Society of Louisiana. It may be supposed therefore to be a fair representation of the feelings and sentiments of slaveholders generally in that state. Let us hear then, what they think of the proceedings of the General Conference of the Methodist Episcopal church, at its last session.

The Judge, after having endeavored to prove that slavery under the Jewish dispensation was "in every particular, essentially the same as it exists" in the south at this time; that this system was clearly and expressly allowed by the divine law; that this law still continues in force under the Christian dispensation; and that therefore "slavery as it exists in our country," at this day, is not sin,—says:

"To this let me add, that the relation of master and slave, is clearly one of the relations of civil society, and the whole tenor of the New Testament shows, that neither our Saviour, nor his Apostles, ever intended to abolish or change any of those civil relations. All their laws—all the principles they have given to us, go to regulate our moral conduct in these relations, leaving the relations as they then were. In this I am glad to find that I am sustained by the resolution of the General Conference of the Methodist Episcopal Church, passed at its late session in Cincinnati, a resolution passed in view of the very question now in hand. It is as follows:—

"Whereas, great excitement has prevailed in this country on the subject of modern abolitionism, which is reported to have been increased in this city recently, by the unjustifiable conduct of two members of the General Conference, in lecturing on this agitating topic; and whereas such a course, on the part of any of its members, is calculated to bring on this body the suspicions and distrust of the community, and misrepresent its sentiments, in regard to the point at issue; and whereas, in this aspect of the case, due regard for its own character, as well as a just concern for the interests of the church, confined to its care demand a full, decided, and unequivocal expression of the views of the General Conference in the premises, therefore,

"Resolved, by the delegates of the annual conference in General Conference assembled, That they are decidedly opposed to modern abolitionism, and wholly disclaim any right, or wish, or intention to interfere in the civil and political relation, between master and slave, as it exists in the slave holding states of the union."—Western Christian Advocate, May 20th, 1836.

The first of these resolutions passed by a majority of 123 to 11—the other was divided, and that which expressed decided opposition to Abolitionism, passed 120 to 14, and the rest, which disclaims all interference with the relation of master and slave, as it exists in our country, passed unanimously.—See same paper.

[Now see how a slave-holder reasons, and with what justice.—Ed. Phil.]

Now, it is believed, that Abolitionists themselves will not deny that, in that body, there are many men of pro-

found and extensive learning, who are deeply versed in the Scriptures, and whose piety is as deep, and sincere, as that of any others to be found, in any denomination of Christians whatever. They have too, the advantage of coming from all parts of the Union;—many of them from the slave holding States, where they reside, and have long been eye witnesses of the state of society, and have seen Slavery as it does really exist in our country. Such men, surely, are competent to judge correctly in this, if any men on earth are. But these men do not condemn slavery, as a sin, taken as it exists in our country. On the contrary they imitate their divine Master by "wholly disclaiming," as his disciples, any right, or wish, or intention to interfere in the relation between master and slave; which they consider, as it really is,—one of the established "civil and political" relations of society in our country,—one which, as Christians, they have no right to disturb. I CAN BUT CONSIDER THIS, AS AN INVALUABLE TESTIMONY IN OUR FAVOR, AND NO LESS, IN FAVOR OF THE CAUSE OF HUMANITY. IT IS A TESTIMONY THEY COULD NOT HAVE GIVEN, IF THEY HAD CONSIDERED THAT SLAVERY AS IT EXISTS AMONG US, IS A SIN. I consider it indeed as bearing me out in all the positions I have taken."

We beseech our Methodist brethren to consider this—"it is a testimony they could not have given, if they had considered that slavery as it exists among us, is a sin." And yet in their book of discipline we find the testimony—"we are as much as ever convinced of the evil of slavery." Now the question is:—Is the slaveholder right, or is he wrong? If he is right, then this testimony should be swept from their discipline: it is untrue, for they once were "convinced" that slavery was a sin.—If he is wrong it is high time he should know it: it is high time that every annual conference of the church should assure him publicly that he is wrong—that they do consider slavery a sin—that they are "as much as ever opposed to the great evil of slavery."

The following is a specimen of the gleanings, with which the pro-slavery Editor of the Republican delights to refresh the mean prejudices of Americans:

#### NEGRO OUTRAGE.

On Saturday afternoon last, a gentleman from the state of New York, arrived in our village on business. The person whom he wished to see not being at home he waited for his return. As he was passing up the main street on Sunday afternoon, a mulatto fellow assaulted him without the slightest notice or provocation. He first kicked and struck him, and then gave him a second blow on the face, which cut it severely, and as the man tried to escape by running, the fellow was about to throw a large stone at him. He was deterred from this by some gentlemen of the village calling upon him not to throw. The scoundrel then made his escape; but as it was deemed essential to the character of the village and county, and the safety of the citizens, and those who have business with them, that this outrageous act should not go unpunished, a number of gentlemen went in pursuit, and he was arrested on Monday, in one of the abolition dens in Buckingham, and committed by Justice Snyder.

It seems that the pretext for this assault was, that the mulatto thought the gentleman had come after slaves. We learn, that on his examination before the Justice, he said that he would not have done the act, but that he was encouraged to it by some white men. He refused, however, to name them. If this be true, and we see no reason to doubt it, then we think it is strong proof that the negroes who came here last week, with murderous designs against the laws, were instigated by white abolitionists. That the criminal acts of these wretched negroes, are the direct effect of the lessons and excitations produced by abolitionists, cannot be doubted by those who have seen the inflammatory articles in the late number of the Intelligencer, or heard the recent lectures in the academy, or the course pursued by the abolition party generally, and also those who contend for negro equality, and their right to vote.

[Doylestown Democrat.] This Doylestown Democrat, must be an acute logician. Because one negro was encouraged by some white men to commit an outrage—therefore, certain other negroes, who contained murderous designs against the laws, were instigated by white abolitionists. His story deserves about as much attention as his logic.—Ed. Phil.

#### Spirit of Oppression.

MISSISSIPPI LEGISLATURE.—TEXAS—ABOLITIONISTS. The following is the Report in favor of the Annexation of Texas made in the Lower House of the Legislature of Mississippi. We believe, it passed unanimously, or nearly so, in the House where it was presented. It was not taken up in the Senate for want of time. It furnishes proof, as far as one such instance can, of the estimation in which Southern slaveholders hold the right to oppress their fellow-men; and of their intention, so far as a pledged President and the supineness of northern freemen will enable them, to convert the Union into a mere instrumentality for perpetuating their nefarious, their accursed system.

It is characterized by the usual want of accuracy that prevails in relation to all matters connected with slavery in the South. An instance of this is to be found in the assertion that "a petition from slaves on the subject of abolition" was presented in Congress last winter. The petition alluded to was the forgery, if we mistake not, of slaveholders themselves. By them it was palmed on Mr. Adams. The poisoned chalice is but returned to their own lips.

After stating other reasons for the annexation of Texas to the Union, the Report proceeds as follows:

"But we hasten to suggest the importance of the annexation of Texas to this Republic upon grounds somewhat local in their complexion, but of an import infinitely grave and interesting to the people who inhabit the southern portion of this Confederacy, where it is known that a species of domestic slavery is tolerated and protected by law, whose existence is prohibited by the legal regulations of other States of this Confederacy; which system of slavery is held by all who are familiarly acquainted with its practical effects, to be of highly beneficial influence to the country within whose limits it is permitted to exist.

The committee feel authorized to say that this system is cherished by our constituents as the very palladium of their prosperity and happiness; and whatever ignorant fanaticism elsewhere conjecture, the committee are fully assured, upon the most diligent observation and reflection on the subject, that the South does not possess within her limits a blessing with which the affections of her people are so closely entwined and so completely enfolded, and whose value is more highly appreciated, than that which we are now considering.

Under the influence of this system, the rich fields of the South and West, have given way to the cultivated fields, bearing with the richest products of agriculture.—Villages, towns, and cities, have sprung up by its magic. The arts and sciences have been made to flourish where the voice of the barbarian would alone have been heard to resound, or where savage beasts of prey would yet find a quiet asylum. To this system, we owe more than we can well estimate of domestic comfort and social happiness.—To it we are chiefly indebted for the lofty spirit of liberty, which so eminently distinguishes the proud and high minded inhabitants of this happy region. By this system the happiness of the white man has been augmented beyond calculation; and by means of it also, has the condition and comforts of the black man been greatly amplified; providing for them both, more of all the blessings of civilization, than could be possibly enjoyed, were the rude hands of the infuriated fanatics once made strong enough to uproot it from our midst.

We do not know, and infinite is the surprise which we feel, that those fanatics, with all their sanctimonious forms and authority of religion, are constantly denouncing the system; that it is a system expressly recommended in the Old Testament, and not inhibited in the New, and should therefore, set at rest the most fastidious religious scruples. But without further argument, (and upon this subject Southern men should care to dwell in argument,) we declare it to be our own inherent, cherished and venerated domestic system, with which no individual or set of individuals, in any part of the world, save ourselves, can in-

termeddle without the most daring presumption; and which every Southern man, worthy the name, is resolved before high heaven to protect and sustain, if need be, even at the hazard of his life. This system has been recently most daringly assailed by canting hypocrites on both sides the Atlantic, with a violence which belongs to neither heaven nor earth; and every exertion is now making by men, whose ignorance of the true condition of the slave is only exceeded by the spirit of malignity with which they are endeavoring to enlist religious and sectional prejudices against it; who, unrestrained by the endearing ties of a common ancestry, disregarding all the horrors of a civil war, of a general wreck and ruin, are attempting with a cruel hand to invade the sanctuary of our dearest rights, and desecrate its sacred altars.

The quiet of the South has already been disturbed by these incendiary efforts. Although no apprehensions of a serious character have yet been felt by the people of the South, in relation to our ability to protect our own rights as a denier alternative, yet a spirit has been kindled in various quarters to an extent highly unpropitious to the integrity of our glorious Union.

A vigilance has been provoked among us, calculated, in an eminent degree, to diminish that social amity and fraternal feeling of confidence, without which that magnificent confederated system, reared up by the wisdom of our ancestors and preserved by the patriotic spirit of succeeding generations, must ere long, tumble into ruin. It is truly painful to those who sincerely love their country, and properly revere our sacred Union, to be constrained to indulge even in the momentary contemplation of consequences so deleterious as those with which we are threatened. But in the language of an illustrious sage of olden time, "let us know the worst and provide for it;" let us diligently ferret out all the machinations of our enemies, and then, calmly, but energetically proceed to counteract them.

During the last winter, the Hall of Representatives in Congress was, for the first time, desecrated with a petition from slaves on the subject of abolition. This petition was unashingly brought forward by one who has formerly enjoyed much of the confidence of his country, even elevated to the first office within his gift. This individual was no other than John Q. Adams, of Massachusetts. So portentous a movement as this was well calculated to create deep and serious sensations among the representatives of all parties; and with deep regret we discover, that it was with the utmost difficulty that a moderate vote of censure was passed upon this daring assault on the rights of the South; and indeed, so very strongly was this outrageous act sustained by the northern feeling, that the southern members were, for a while, strongly of the opinion that the interests of their constituents would not sanction a further participation in the Federal Legislation, until full satisfaction was given for the insult and injury offered to southern rights. Who can doubt that, at this period, the pillars of this Republic were shaken most violently; or that the incendiary spirit of abolition would have been justly responsible for the evil it had so seriously threatened to produce?

Abolition societies, created in a fiendish spirit of malignity, discreditable to the dignity of the human character, are at this time multiplying with astonishing rapidity in the New England States. Even ministers of the gospel, heretofore enjoying much reputation for holiness and intelligence—an individual possessed perhaps of more moral influence than any other on this side the Atlantic, (we allude to Dr. Channing,) has not hesitated to become the avowed and open advocate of these furious fanatics. Two of the New England States have gone so far as to pass abolition resolutions; and, we learn, that in Massachusetts the ensuing elections will be made to turn almost entirely on this subject.

It may not be improper here to remark, that during the last session of Congress, when a Senator from Mississippi proposed the acknowledgment of Texian independence, it was found with very few exceptions, the members of that body were ready to take ground upon it as upon the subject of slavery itself. With all these facts before us, we do not hesitate in believing that these feelings influenced the New England Senators, but one voting in favor of the measure; and indeed Mr. Webster has been bold enough, in a public speech delivered recently in New York to many thousand citizens, to declare that the reasons that influenced his opposition was his abhorrence to slavery in the South, and that it might, in the event of its recognition, become a slaveholding State. He also spoke of the efforts making in favor of abolition; and that being predicated upon and aided by the powerful influence of religious feeling, it would become irresistible and overwhelming.

This language coming from so distinguished an individual as Mr. Webster, so familiar with the feelings of the North, and entertaining so high a respect for public sentiment in New England, speaks so plainly the voice of the North as not to be misunderstood.

We sincerely hope there is enough good sense and genuine love of country among our fellow countrymen of the Northern States, to secure us final justice on this subject; yet we cannot consider it safe or expedient for the people of the South to entirely disregard the efforts of the fanatics, and the opinions of such men as Mr. Webster, and others, who countenance such dangerous doctrines. This unholy crusade has not only a potent band of moral agitators in our own country, but they are encouraged and stimulated to action by a hypocritical fraternity of polar philanthropists across the Atlantic, headed by the recreant and purchased champion of Ireland's wrongs, whose eyes have ceased to weep over the notorious griefs of his own countrymen, that they may more conveniently distill the tears of briny sympathy over the fancied ills which appear to a foreign land. It is true that the President in his inaugural address, has taken a decided stand in favor of the rights of the South; but this affords us a very precarious safeguard against the tide of fanaticism which is rapidly setting against us. The time is rapidly approaching when our northern territory, which is fast populating, will claim admission into the Union, and when those who now avow the opinion openly that the crusade that has been commenced against slavery in the South is instigated and sustained by religious feeling, will be able to give us more serious annoyance than we have heretofore experienced.

The Northern States have no interests of their own which require any special safeguards for their defence, save only their domestic manufactures; and God knows they have already received protection from Government on a most liberal scale; under which encouragement they have improved and flourished beyond example. The South has very peculiar interests to preserve; interests already violently assailed and boldly threatened.

Your committee are fully persuaded that the protection to her best interests will be afforded by the annexation of Texas; and an equitable influence in the halls of Congress will be secured, which will furnish us a permanent guarantee of protection. Whilst the South claims no ascendancy in the national councils; while she has no motives of local policy to stimulate her to unauthorized interference with the municipal negotiations of the non-slaveholding States, the committee do entertain a thorough conviction that the South is at least entitled to absolute exemption from molestation on this exciting subject; and that it has a clear and unquestionable right to claim that all measures consonant with fairness, and even high-toned liberality, that would have a tendency to shield us entirely against any infraction of our rights, which may be attempted by those who, with the language of peace upon their lips and professions of regard for the union of these sovereign and independent States, yet prove by their acts, that they desire above all things to scatter arrows, fire-brands, and destruction in our midst, and appear solemnly resolved that this Union, established by patriotism, which should, in truth, be one and inseparable, now and forever, shall yet go down in fire and blood and dissolution.

"BROTHER LOVEJOY AND HIS PRESS.—There is a rumor abroad, that the populace of Alton—where this Rev. brother-laborer in the abolition vineyard, has been disseminating his mischievous doctrines, rather too freely of late—thought proper to check his further presuming. Last night, therefore, they entered his office, and after distributing his types, and taking care of his press, proceeded, in solemn ceremony, to demolish his entire office, and did so effectually as not to leave one stone upon another. This is doing him up after former precedents.

The above is from the St. Louis Bulletin of Aug. 23d. Short-sighted malignity! Has this chuckling Editor forgot the mobs at New York, Boston, Utica and Cincinnati? He should have studied well the effects of "former precedents," before he ventured on so silly jesting.—Ed. Phil.

#### Southern Spirit.

Accompanying the message of the Governor of Alabama to the Legislature, were several resolutions from the states of New Hampshire, Vermont, Maryland, Maine, and Georgia. Our readers will remember the Vermont Resolutions:—

"Resolved, By the General Assembly of the State of Vermont, That neither Congress, nor the State Governments have any Constitutional right to abridge the free expression of opinions, or the transmission of them through the public mails.

Resolved, That Congress do possess the power to abolish slavery and the slave-trade in the District of Columbia.

Resolved, That his Excellency, the Governor, be requested to transmit the foregoing resolutions to the executives of each of the States, and to each of our Senators and Representatives in Congress."

We find the following report of the proceedings on the message, in one of our exchange papers:—

"Mr. Campbell moved to lay the message, together with all the accompanying documents, (with the exception of the Vermont Resolutions,) on the table, which motion was adopted.

These resolutions caused some discussion, and considerable excitement was manifested.

Mr. Payne offered the following resolution:

Resolved, That the resolutions transmitted to this Assembly by the Governor of Vermont, be an insolent interference with matters which do not concern them, and as such will not be acted on by this House; and that the Governor be requested to return to the Governor of Vermont the resolutions from that State, together with this resolution.

Mr. Campbell moved to postpone Mr. P.'s resolution till Monday next; and Mr. Irwin moved to postpone the whole subject till the first Monday of November next.—Both of which motions were lost.

Mr. Campbell then moved to refer Mr. Payne's resolution, together with those from Vermont, to a select committee, was carried; and Messrs. Payne, Campbell and Ellis appointed said committee.

It should be remembered that slaveholders demanded from Vermont a violation of the principles of her own Constitution. When Vermont replies that she cannot accede to such a demand, Mr. Payne would have Alabama declare that the reply is "an insolent and impertinent interference with matters which do not concern them!"

A striking illustration this, of the utter absurdity and intolerance of the slave-holding spirit.—Ed. Phil.

¶ We have understood, that on the night of the 4th of August, the Friend's Meeting House at Alum Creek, Delaware county, was mobbed, because the Anti-Slavery Society was to meet in it the next day.

#### From the Cincinnati Gazette.

Important Legal Proceedings. In "The Friend," a small weekly paper of the Society of Friends, published in Philadelphia, we find some notices of very important legal proceedings, instituted in Virginia, in the month of June last.

The Grand Jury of the Hustings Court of the city of Richmond, found separate presentments against Nathaniel C. Crenshaw, of that vicinity, and Thomas Evans, of Philadelphia, for feloniously circulating, and causing to be circulated, a printed pamphlet, with the intent of advising, enticing and persuading slaves to rebel, and denying the right of masters to property in their slaves. The pamphlet upon which these presentments were founded, is entitled: "Address of the Representatives of the Religious Society of Friends, commonly called Quakers, in Pennsylvania, New Jersey, Delaware, &c., to the citizens of the U. States."

This Address was prepared and published under the direction of the Philadelphia Yearly Meeting of Friends, held in May last. It is a pamphlet of eight pages, which we shall republish in a few days, that our readers may decide upon its character for themselves.

Upon the presentment against Crenshaw, he appeared in anticipation of process; and, according to the course of administering the criminal code of Virginia, his case was heard before the Hustings Court of Richmond, consisting of the Mayor and six Justices. By a majority of four to three the case was certified to the Superior Court of law, which sits in November next.

The law of Virginia, under which these prosecutions were commenced, was enacted in 1836, and is subjoined. Twenty years ago it would have been deemed a libel upon our country, to have alleged that any legislative body within it ever would create a felony in such broad and indefinite terms, or thus assail the right of free discussion and the liberty of the press.

From the Cincinnati Gazette, Society of Friends. We publish, to day, the Address of the SOCIETY OF FRIENDS, referred to a few days since, as the paper upon which prosecutions for felony had been instituted in Virginia. These prosecutions, as we have already stated, involve considerations of the highest importance to our jurisprudence as political associations. We have no disposition to treat them with levity, or to speak of them rash and unhesitatingly. They go further than their relation to the conventional rights and duties of the States—they touch, vitally, the great principles of freedom of speech and of the press. Heretofore, we have published the epistles of the Society of Friends, in which the evils of slavery have been freely discussed, without apprehension that we were doing wrong to any one. Now, we are apprised, that the fact of republishing the address in question, and forwarding it to our regular subscribers, in Virginia, may subject us to a prosecution, for felony. We incur this risk, because I deem it a duty to do so, notwithstanding the chuckle of the Kentucky and Ohio Journal, as expressed in the subjoined paragraph:

"We are glad to see that certain retailers of insurrectionary pamphlets, from the quaker mint in Philadelphia, have been indicted by the grand jury of the Hustings Court of the city of Richmond: a Mr. Nathaniel C. Crenshaw, who resides near Richmond, and Thomas Evans, of Philadelphia. We hope they may be tried; and, if guilty, convicted and punished. We agree with Mr. Calhoun, (than whom, America has not a purer patriot, nor liberty a truer friend) that abolitionism and the union cannot co-exist. If the Governor of Virginia shall demand Evans of the Governor of Pennsylvania, as a fugitive from justice, according to the Constitution and the act of Congress on the subject, the Executive of Pennsylvania has no discretion, he must deliver up the renegade."

As all my agency, in this publication, is transacted here in Cincinnati, I do not exactly see how it can be truly alleged that I have fled from justice, in Virginia; and it is only a case of actually fleeing from justice that is embraced by the Constitution of the United States, or by the law of Congress.

"HORRIBLE BARRIERS.—On Tuesday night last a black woman, named Dorcas Allen, recently brought to this town, committed a most barbarous and unchristian deed, by seizing and strangling her two infant children; one about four, the other about two years of age. She also attempted to murder her other two children, who are much older and stouter than the two killed, by beating them in the face and on the head with brick bats, &c., by which they were horribly mangled. Those who saw the apartment in which these atrocities were enacted, represent the scene as appalling; the dress and person of the unnatural mother herself clothed with gore, and the walls and floor of the room covered here and there with the blood of her innocent offspring. The verdict of the inquest held by the Coroner upon the bodies of the murdered children, was, that they were wilfully and feloniously strangled on the night of the 23d inst. by their mother, a slave woman, named Dorcas Allen. The woman has been arrested and committed to jail for trial."

The foregoing is from the Alexandria Gazette, of August 23d, and we find it copied into several papers, already. No doubt, it is destined to be a thorough round of republication. From the language employed—"recently brought to this town"—and from the studied silence as to the probable cause of the act of horrid barbarity, the place where perpetrated, the owner of the property, and such like particulars, I infer that the mother and children were new purchases for a foreign market.

When the tragedy of Virginia is announced in our theatres, our bosoms glow with admiration of "the Roman Father;" and we crowd to see a representation of his heroism. The negro mother is a different case.—Cincinnati Gazette.

#### From the Boston Times.

NOBLE ARGUMENTS.—A correspondent of the Salem Register argues in favor of the annexation of Texas to this Union, because the soil is rich, the climate healthy, large sea coasts, good back country, and plenty of live oak. But these are by no means the best arguments on which he rests his cause. He says:

"It is calculated that the value of one kind of property to the South—slaves—will be enhanced so much that that portion of our country will realize one or two hundred millions of dollars—and the South cannot be enriched without benefiting the North—the money will naturally come here at last!"

Doubtless, this man is as much opposed to slavery as any body.—Ed. Phil.

#### NOTICES.

##### PROSPECTUS.

#### THE GOSPEL OF THE JUBILEE:

An Explanation of the Typical Privileges secured to the Congregation and Pious Strangers, by the Atonement, on the Morning of the Jubilee.—Lev. xxv. 9, 46.

BY S. CROTHERS, GREENFIELD, OHIO.

Terms.—It will be bound in Cloth,—perhaps from 60 to 90 octavo pages. Single, 31c. by the dozen, 25 cents per copy. Published as soon as the subscription will justify.

#### NOTICE.

¶ There will be an ANTI-SLAVERY LECTURE delivered in the Enon Baptist Church, on Baker Street, on Tuesday Evening next, (Sept. 5th,) at half past 7 o'clock. The friends of the cause generally are invited to attend.

Pledges made to the Ohio State A. S. Society at Mt. Pleasant, April 28, 1837.

#### SOCIETIES.

Antrim, Guernsey co.,	\$25 00
Ashtabula co.,	pd 80 57 100 00
Alton, per Dr. Gole,	" 9 50 60 00
Canton, [female] per Griswold,	" 6 00
Clinton co.,	" 56 75 100 00
Colchester, Upper Canada,	5 00
Cleveland,	200 00
do, female,	100 00
Cincinnati,	pd 100 00 500 00
Euclid, Cuyahoga co.,	50 00
Fayette co.,	100 00
Granville,	200 00
Georgetown, Harrison co.,	pd 56 00 100 00
Green, per J. A. Mc Fedridge,	30 00
Grand River Institute,	pd 11 00 20 00
Greenfield, Highland co.,	100 00
Green co.,	100 00
Hartford, Licking co.,	25 00
Harrisonville, Harrison co.,	30 00
Hudson,	100 00
Lees Run,	pd 5 37 30 00
Muskingum,	75 00
do co.,	pd 108 300 00
Mt. Pleasant,	50 00
Middletown, Columbiana co.,	20 00
Monroe co.,	10 00
New Richmond,	100 00
New Athens,	75 00
New Concord, Muskingum co.,	40 00
New Garden, Columbiana,	60 00
New Lisbon,	pd 11 00 30 00
New Town, Muskingum co.,	25 00
New Petersburg,	75 00
Ohio City,	100 00
Oberlin,	200 00
do female,	30 00
Peru, Delaware co.,	50 00
Rees county,	pd 45 00 200 00
Richland co.,	pd 80 00 200 00
Ripley,	pd 179 00 200 00
Richhill, Muskingum co.,	30 00
Sandy Spring, Adams co.,	pd 7 25 25 00
St. Albans, Licking co.,	50 00
Stark county,	" 10 50 60 00
Tallmadge, portage co.,	" 42 75 60 00
White Oak, Brown co.,	50 00
Utica, Licking co.,	pd 12 00 25 00
Welsh Hills, Licking co.,	20 00
Washington co.,	50 00

#### INDIVIDUALS.

Abraham Allen,	5 00
Isaac J. Bigelow,	pd 4 00 50 00
Philemon Bliss,	10 00
Dr. Jesse Bailey,	5 00
Daniel Bonal,	10 00
G. W. Brown,	3 00
Jos. Bryant,	20 00
L. Bissell,	pd 10 00 30 00
Abraham Baer,	15 00
Wm. Boggs,	5 00
A. Crothers,	15 00
John M. Call,	5 00
Clark Abner,	pd 5 00 10 00
Moseley Clark,	" 5 00 10 00
Jacob Cook,	30 00
Colored People of Mount Pleasant,	12 00
Robert Davis,	10 00
Luke Dewitt,	10 00
Wm. Flanner per Bryant,	5 00
Jos. Gill,	50 00
E. Gould,	10 00
Jos. Grimes,	10 00
C. R. Hamblin,	pd 5 00 20 00
Benj. Hockaday,	5 00
Robert Hockaday,	5 00
John Keep,	pd 25 00 50 00
J. C. Ludlow,	100 00
Pinckney Lewis,	5 00
Isaac Lloyd,	5 00
Wm. E. Lukins,	5 00
John Lewis (Warren co.)	5 00
M. S. McElrath,	pd 10 00 30 00
James Maxwell, (Cadiz),	5 00
John Parker,	10 00
Wm. Robinson,	20 00
John M. Sterling,	pd 50 00 75 00
Mark Strickland,	20 00
Thomas Swayne, (New Athens),	5 00
John M. Scroggs,	5 00
Alex. Scroggs,	5 00
J. C. Tidball,	10 00
Thos. Vincent,	5 00
Dr. M. Wilson,	15 00
Thomas White,	5 00



## ANTI-SLAVERY.

From the Liberator.

Letters to Catherine E. Beecher.

Denver, Mass. 6th month, 1837.

DEAR FRIEND:

As my organ of comparison is not large, I thank thee for having furnished me with just such a simile as I needed to illustrate the connection which exists between the North and South. Then sayest, "Suppose two rival cities, one of which becomes convinced that certain practices in trade and business in the other are dishonest and have an oppressive bearing on certain classes in that city. Suppose also, that these are practices, which by those who allow them are considered as honorable and right. Those who are convinced of this morality, wish to alter the opinions and the practices of the citizens of their rival city, and to do this they commence the collection of facts, that exhibit the tendencies of these practices and the evils they have engendered. But instead of going among the community in which the evil exists, and endeavoring to convince them, they proceed to form voluntary associations among their neighbors at home, and spend their time, money, and efforts to convince their fellow citizens that the inhabitants of their rival city are guilty of a great sin." Now I will take up the comparison here and suppose a few other things about these two cities. Suppose that the people in one city were known never to pay the laborer his wages, but to be in the constant habit of keeping back the hire of those who reaped down their fields; and that, on examination, it was found that the people in the other city were continually going over to live with these gentlemen oppressors, and instead of rebuking them for thus "robbing the poor because they are poor" and defenceless, very soon after their removal joined hands in wickedness with them, and became even more oppressive to the poor than the original inhabitants. Suppose, too, it was found that many of the merchants in the city of Fairdealings, as it was called, were discovered to hold mortgages, not only upon the property which ought to belong to the unpaid laborers, but mortgages too, on the laborers themselves, aye, and their wives and children also, a thing altogether contrary to the laws of their city, and the customs of their people, and the principles of fundamental morality. Suppose, too, it was found that the people in the city of Oppression were in the constant practice of sending over to the city of Fairdealings and bribing their citizens to seize the poorest, most defenceless of their people for them, because they were so lazy they would not do their own work, and so mean they would not pay others for doing it, and chose thus to supply themselves with laborers, who, when they once got into the city were placed under such severe laws, that it was almost impossible for them ever to return to their afflicted wives and children. Suppose, too, that whenever any of these oppressed, unpaid laborers, happened to escape from the city of oppression, and after lying out in the woods and fastnesses which lay between the two cities, for many weeks, "in weariness and painfulness, in watchings, in hunger and thirst, in cold and nakedness," that as soon as they reached the city of Fairdealings, they were most unmercifully hunted out and sent back to their cruel oppressors, who it was well known generally treated such laborers with great unkindness, "stern necessity" demanding that they should be punished with severity in order that others might fear the consequences of such elopement. In short, suppose that upon investigation it was found, that the city of Oppression was so completely connected with the city of Fairdealings, that the golden strands of their interests were twisted together so as to form a bond of union stronger than death, and that by the intermarriages which were constantly taking place, there was also a silken cord of love tying up and binding together the tender feelings of their hearts with all the intricacies of the Gordian knot; and then, again, with the identity of the political interests of these cities, were wound round and round like hands of iron and brass, altogether forming an union so calculated and powerful, that it was impossible even to speak in the most solemn manner, in the city of Fairdealings, of the enormous crimes which were common in the city of Oppression, without brick-bats and rotten eggs hurled at the speakers head. Suppose, too, that although it was perfectly manifest to every reflecting mind, that a most guilty co-partnership existed between these two cities, yet that the "gentlemen of property and standing" of the city of Fairdealings, were continually taunting the people who were trying to represent their iniquitous league with the city of Oppression in its true and sinful bearings, with the query of "Why don't you go to the city of Oppression, and tell the people there, not to rob the poor?" Might not these reformers very justly mark, we cannot go there until we have persuaded our own citizens to cease their unholy co-operation with them, for they will certainly turn upon us in bitter irony and say—"Physician heal thyself;" go back to your own city and tell your citizens "to break off their sins by righteousness, and their transgressions by showing mercy to the poor," who fly from our city into the gates of theirs for protection, but receive it not! Would not common sense bear them out in refusing to go there until they had first converted their own people from their ways? I will leave these and my other readers to make the application of this comparison, and if thou dost not acknowledge that abolitionists have been governed by the soundest common sense in the course they have pursued at the north with regard to slavery, then I am very much disappointed in the professions of candor.

But there is another view to be taken of this subject.—By all our printing and talking at the north, we have actually reached the very heart of the disease at the south. They acknowledge it themselves. Read the following confession in the Southern Literary Review. "There are many good men even among us, who have begun to grow timid. They think that what the virtuous and high-minded men of the north look upon as a crime and a plague-spot, cannot be perfectly innocent or quite harmless in a slaveholding community." James Smylie, of Mississippi, a minister of the gospel, so called, tells us on the very first page of his essay, written to uphold the doctrines of Governor McDuffie, "that the abolition maxims, viz: that slavery is in itself sinful, had gained out and entwined itself among the religious and conscientious scruples of many in the community so far as to render them unhappy." I could quote other southern testimony to the same effect, but will pass on to another fact just published in the New York Spectator; a proposition from a minister in Missouri "to have separate organizations for slavery and anti-slavery professions," and indeed "all over the slaveholding States." Has our labor then been in vain in the Lord? Have we failed to rouse the slumbering consciences of the South?

Thou inquirest: "Have the northern states power to testify evils at the south, as they have to remove their own moral deformities?" I answer unhesitatingly, certainly they have, for moral evils can be removed only by moral power; and the close connection which exists between these two portions of our country affords the greatest possible facilities for exerting a moral influence on it. Only let the north exert as much moral influence over the south, as the south has exerted demoralizing influence on the north, and slavery would wither and die under the scorching flame of Christian remonstrance, and faithful rebuke, and holy indignation. The South has told us, for in the report of the committee on federal relations in the Legislature of South Carolina last winter, we had the following acknowledgement: "Let it be admitted, that by reason of an efficient police and judicious internal legislation, we may render abortive the designs of the fanatic and incendiary within our limits, and that the torrent of pamphlets and tracts which the abolition presses of the north are pouring forth with an inexhaustible copiousness is arrested at the moment it reaches our frontier." Are we to wait until our enemies have built up by the grossest misrepresentations and falsehoods, a body of public opinion, which it would be impossible to resist, without separating ourselves from the social system of the civilized world?—Here then is the acknowledgment of a southern Legislature that it will be impossible for the south to resist the influence of that body of public opinion which abolitionists are building up against them at the north. If further evidence is needed that anti-slavery societies are producing a powerful influence at the south, I would point thee to the strong efforts made by our southern brethren to crush them, and vilify the men who are active in them. Why all this turmoil, and passion, and rage in the slaveholder, if we really have rolled back the cause of emancipation two hundred years, as thy father has asserted?—Why all this fear and terror at the distant roar of the thunder of free discussion at the north, if they feel not the earth now quaking beneath their feet? Does not the south understand what really will affect her interest and break down her domestic institution? Has she no subtle politicians, no keen-eyed partisans in her borders, who can scan the

practical bearings of these troublesome times? Believe me, she has, and did they not know that we were springing a mine beneath the great battle of slavery, and laying a train of gunpowder which will soon whelm it into ruin, they would not be quite so anxious to cut out our tongues, and hang us as high as Haman.

I will just add, that as to the committee saying that abolitionists are building up a body of public opinion at the north "by the grossest misrepresentations and falsehoods," I think it was due to their character for veracity to have cited and refuted some of these calumnies; until they do, we must believe them; and as a southerner I can bear the most decided testimony against slavery as the mother of all abominations. How can any thing be too bad to be said against such a system of complicated crime, and suffering, and degradation!

Farewell for the present. I remain thy friend.

A. E. GRIMKE.

### Madison County Anti-Slavery Society.

From the Alton Observer.

A number of gentlemen, friendly to the cause of the immediate emancipation of the slaves of our country, having met in the vestry of the Presbyterian Church of Upper Alton, on August 5th, 1837, were called to order by Elijah P. Lovejoy, on whose motion the Rev. Hubbell Loomis was appointed chairman.

On motion of J. S. Clark, Owen Lovejoy was chosen Secretary of the meeting.

Prayer was offered to Almighty God by the chairman; after which, on motion, a committee of five were appointed by the Chair, to draft a constitution, and present a series of resolutions for the consideration of the meeting.—Owen Lovejoy, Geo. Kimball, Ebenezer Dennison, Royal Weller, and James Carpenter, were chosen this committee.

The committee having attended to the duty assigned them, reported through their chairman, the following preamble and constitution which were adopted:

#### PREAMBLE.

Whereas, we believe the system of slavery, as it exists in the United States, to be an institution of injustice, cruelty and inhumanity; a system glaringly and utterly opposed to the whole genius and spirit of Christianity; and whereas, its existence in this country is utterly incompatible with those natural rights which, as a nation, we have declared belong alike to all men; and which no power, save that which gave can justly take away; and that, having been thus rendered inalienable, whatever laws are made to estrange them are unjust, oppressive, and contrary to the will of God, and ought consequently to be abrogated without delay: Therefore, we deem ourselves called upon, as men, as American citizens, and especially as Christians, to exert whatever we may have of influence, in the love and fear of God, to do away this evil from among us;—and that we may act the more efficiently; we agree to associate ourselves together, and to adopt and abide by the following constitution.

#### CONSTITUTION.

Art. 1. This society shall be called the Madison County Anti-Slavery Society.  
Art. 2. The officers of this society shall be, a President, three Vice Presidents, Secretary, Treasurer, and three Directors, who together shall form an Executive Committee.  
Art. 3. The Executive Committee shall have the general superintendence of the society, and propose such measures, from time to time, at the regular meetings thereof, as they may deem conducive to its interests. The President, Vice Presidents, Secretary and Treasurer, shall each, also, perform the usual duties of their respective offices.  
Art. 4. The object of this society shall be peaceably, lawfully, constitutionally, by moral means, and those only, to secure the immediate emancipation of the slaves of our country from the thralldom in which they have so long suffered; and to restore to them those social and domestic rights which have been most wrongfully and unrighteously taken from them—the rights of parents to their children, of men to their wives, and also to prevent 80,000 human beings, who, according to the voice of nature and our own declarations, are born free, from being annually doomed to hopeless bondage, from their very birth.

[The rest of the Constitution we omit, and publish the resolutions that were passed.—Ed. Phil.]

The committee appointed for that purpose, reported to the meeting the following resolutions, which were unanimously adopted:—

Resolved, That the holding of human beings as property, and the buying and selling of them, be forever abolished.

Resolved, That we cordially approve of the proposition to form a state anti-slavery society.  
Resolved, That we recommend to the state anti-slavery society, when formed, to establish a paper devoted to the cause of immediate emancipation, to be conducted under the auspices of the said state anti-slavery society.  
The following resolutions were likewise adopted:  
Resolved, That the churches in this State are bound by the law of love, and especially by their precept not to suffer sin in a brother—to bear their testimony against the sin of slavery, as it exists in this and some of our sister states, and to proclaim to them and the world that we will not participate in their guilt.  
Resolved, That we will hold a monthly meeting for prayer to Almighty God, that he may grant a speedy deliverance to the slave, and repentance and forgiveness to their oppressors.  
Resolved, That the resort to violence in order to suppress the discussion of anti-slavery principles, which has so generally been adopted by their opponents in this country, we consider as an admission that these principles are incapable of refutation by argument.  
Resolved, That we consider it the solemn duty of every Christian, and every true American patriot, not to remain neutral in the mighty struggle now going on in this country, between the spirit of freedom and the spirit of slavery, inasmuch as we believe the dearest interests of religion and humanity are involved in the struggle.  
The committee appointed for the purpose, reported the following list of officers of the society, which was adopted:

Rev. H. Loomis, President.  
Enoch Long, Secretary.  
O. W. Hunter, Treasurer.  
Owen Lovejoy, Secretary.  
J. S. Clark, Treasurer.  
George Kimball, Secretary.  
J. Gooden, Treasurer.  
James Carpenter, Secretary.

On motion, Voted, That when we adjourn, we adjourn to meet a week from Tuesday next, the 16th inst., at the Presbyterian Church, Upper Alton.

Voted, That the proceedings of this meeting, signed by the Chairman and Secretary, together with the Constitution and resolutions be published in the Alton Spectator, Telegraph, Pioneer and Observer. Adjourned.

HUBBELL LOOMIS, Chairman.  
OWEN LOVEJOY, Secretary.

Upper Alton, August 5th, 1837.

### From the Phil. Inquirer.

#### Extraordinary and affecting Slave Case.

A case of a very interesting and exciting nature has claimed the attention of one of our Judges for the last four or five weeks. An account of it appeared in the Philadelphia Gazette a day or two since, which contains several unintentional though important inaccuracies.

The case was not decided, as stated by the Gazette, on Wednesday. The facts are briefly these. On the 30th of June last, the prisoner was brought before Judge Randall, in custody of Michael Donahower, who had arrested her and her child, on a warrant issued by Andrew Hooten, Justice of the Peace, charged with being a fugitive slave, and claimed as such by John N. Walke, of Norfolk, Virginia. She was attended by her counsel, and a number of friends, white as well as colored. The case soon attracted more than ordinary attention and interest, from the unusually interesting appearance of the woman herself, who is nearly white, and about 22 years of age—but more particularly from that of a very beautiful, and to all appearance perfectly white child, about three years old, which accompanied her, and which clung to its mother with instinctive and peculiar tenderness, amidst the unusual, and to it, frightful scene of a crowded court room.

This child had been included in the warrant of arrest, and in the claim. It was now demanded of the claimant's counsel, whether they intended still to claim it. He arose and stated that they did not—that it appeared to be a white child, and that his witnesses would not undertake to sustain the claim to it.

The case of the claimant was opened by his counsel, and was supported principally by the evidence of John Hicks, a police officer of Norfolk, who had accompanied the claimant hither, and that of Mr. Walke himself, who made the claim as administrator to the estate of Dr. Jas. McAlpin, late of Princess Anne County, (Va.) and was permitted to testify, on releasing all interest that he himself might have in the case. These witnesses swore that the prisoner, who was claimed under the name of Lovey absconded from Norfolk in the latter part of August or first of September, 1835, having then a child between two and three months old. They testified fully to their identity, and that she was a slave for life, as above mentioned.

The case was adjourned from time to time at the request of the prisoner, for the purpose of allowing a full opportunity to procure further evidence, until Wednesday last, during a part of which time the prisoner with her child, was confined in the Moyamensing prison, until in consequence of her peculiar delicate situation, she was admitted to bail, and one of the most respectable colored men of the city having offered his recognizance in \$1,000, was taken for her appearance from time to time, before the Judge.

For the prisoner it was testified to by a number of witnesses, that they had known her to reside in this city for several years; and prior to the time when it was alleged she had absconded, that her name was Mary Sheppard, and that the child which she now has with her was born in Burd's Court, in this city; that she had always declared herself a native of N. York; and that she had come thence to this city. The claimant adduced several witnesses to rebut this testimony. Their evidence related altogether to confessions alleged to have been made by the prisoner, that she had come from the south, &c.

The evidence on both sides having closed, the parties, with their friends and counsel, again met on the 28th of July ult., when the case was argued with great zeal by the respective counsel. A vast concourse had assembled on the occasion, and it is seldom that a judicial trial of any description, has ever occasioned more intense and general anxiety and interest. The speech of Mr. D. P. Brown, was an extraordinary effort, and it would be but faint praise, to say that it was a most masterly specimen of forensic eloquence. In thrilling pathos, withering sarcasm, and powerful and bold invective, we hazard little in expressing the opinion that Mr. Brown's speech on this occasion was never excelled at our bar. The time from 10 until about 2 o'clock having been consumed by the arguments of counsel, the case was adjourned by the Judge until Wednesday, for the purpose of making up his opinion. On that day the case again came up. In consequence of the very large concourse of citizens of every class assembled to hear the decision, the Mayor thought it proper to be in attendance with a strong body of the city police in addition to 20 constables, under the immediate control of Donahower, who had been in attendance during most of the hearings.

Judge Randall, after commenting in a clear and able manner on the evidence, expressed his opinion on the present state of the case, clearly against the prisoner, but offered to give her still an opportunity for the production of further evidence. Another point was then made by her counsel, who urged that inasmuch as now almost on the point of being confined with another child, which, if born here, would unquestionably be free, no tribunal in Pennsylvania ought to send her into slavery, under such circumstances; as if born in Maryland or Virginia the child, by the laws there, would be a slave for life. Under this view it was urged that the final decision of the Judge if against the woman, ought to be on condition that she remain here until after the birth of the child, with which she is now encumbered.—The Judge took time to consider this point, and the case was adjourned again until Saturday, at which time the Judge was to fix a future day for his final decision. In the mean time it was ordered that the respondents should be remanded to prison, the Judge considering he could not legally admit her any longer to bail. On this being announced to the prisoner, the dread of returning to prison in her present situation was more than she could bear—she sunk upon the floor in fainting fits, and exhibited for some time, a spectacle of the most heart rending nature.

Counsel for the claimant, W. W. Halcy.  
For the defence, G. Griscom, C. Gilpin, and D. P. Brown.

#### Good!

Mr. Page, one of the men who was so foolish as to take the side of slavery in a discussion with the Misses GRIMKE recently in Amesbury, having made the assertion, that the slaves are better off than the free laborers of the north, was greeted with the following letter from one of the factory girls:

To Mr. Page:

You, sir, have publicly asserted, that the condition of the southern slave is no worse than that of the northern laborer. Now, sir, having been a laborer in one of the manufactories of this village, for the space of eleven years, I feel myself identified with that class of people called free northern laborers, and as such, that it is my duty, and privilege to vindicate our rights. I demand of you, sir, proof of your assertion, and be assured, if you do not prove it to a demonstration, that you stand forth to the world a base slanderer. I speak as a free woman and not as a slave possessing the rights of a free-born citizen to think, to act, to speak for myself, my country, and my God.—You say, sir, that we are obliged to crouch and cringe to obtain a day's labor; will you please to tell us where you receive your information? You say we are obliged to worship at the same altar with our employer, or we seek in vain for employment. What a character for our employer! I am indignant that such a stigma should be cast upon him; had it fallen from the lips of a southern planter it would have been no more than we might have expected, but this from a northern man, a citizen of Massachusetts is insufferable. That there are persons of servile spirit, who would crouch and cringe to gain some ordid groat, or who stoop beneath the dignity of man to obtain the favor of the wealthy and great, is an undeniable fact, but that they are obliged to do so to obtain a livelihood, I deny; nay, I feel insulted by such an assertion. Believe me, sir, I feel far more free and independent than the slaveholder, though he may call a thousand slaves his own; I would say with the celebrated English poet, "I would not have a slave to fill my ground, To carry me, to fan me while I sleep, And tremble when I wake, for all the wealth That sinews bought and sold have ever carried."

I covet not his ill-gotten gain—whatever I possess of worldly goods is the reward of honest industry. A life spent in idleness has not rendered me incapable of ministering to my own wants, nor am I dependent upon the unrequited toils of a slave for all that I possess. I call no man master, and no man or woman has a right to command my services for one hour, and if they did so, they should not be obeyed. No, sir, the precious boon of liberty is mine, nor will I part with it but with my life. These are the sentiments of the free laborers of the north, and I think you can be much to be blamed with the southern slave. A FREE WOMAN OF AMESBURY.

### The Slave Trade.

A late number of the Liberia Herald, forcibly depicts in the following extract the extent of the slave trade, which it appears is still carried on to a great extent. How long will civilized nations permit this shameful traffic?

"We have been informed that Pedro Blanch alone has exported from the Gallinas, 1800 slaves during the last six months; and that he has recently received advices from the Havana, of the safe arrival of one of his brigades, the cargo of which sold for \$250,000!! There are two factories in the Gallinas, and they are supposed to be about equal in exports. This gives them an export of 3600 slaves in six months, or 7200 in twelve, and that from a point at which, it has generally been supposed, the trade was nearly extinct! Enormous number!! equal, if not exceeding, the whole number of emigrants sent out, by the American Colonization Society, since the commencement of their operations. Where are the friends of humanity? Can they continue to slumber over such accumulated human suffering? or at most, only hold out the nerveless, trembling hand of irresolution and indifference?—Is it to be recorded for the contempt of future ages, that amid all the boasted liberality, philanthropy and religion, of the nineteenth century, ONE MAN managed more victims than a whole nation killed? Tell it not in Gath; let it forever remain an unrevealed secret, that while the press-gangs and the world tremble with terrors on philanthropy and love; while millions are kneeling at the shrine of liberty, and vowing eternal fidelity to the goddess, one-fourth of the earth is smoking with the blood of the oppressed, and groaning under the scourge of oppression, cruelty and outrage."

From the Alton Observer.  
Illinois is a Slaveholding State.

Since I have been a reader of the Observer, I have looked anxiously for something in reference to the existence of domestic slavery in Illinois. Your correspondents have written freely on American slavery, and have spoken well on the duty of American citizens concerning it; yet they have omitted the fact, that we, in this State, have more immediately to do with it.

It seems to me they cannot be aware, that slavery exists in all its enormity in our own State. Though it is not widely extended, yet, where it exists, it is not less pernicious in its effects, nor less criminal in its principle, nor less productive of misery and debasement to its subjects, than where it is universal. Besides, it lays the foundation of slavery throughout the State. Wherever a perpetual and absolute subjection of one class of men to another is legalized, there is guilt on the part of the State: that is, on the part of those whose voice constitutes the power of the State. Nor does the guilt depend on the number of the oppressed of its character, although it may for its magnitude.

In regard to the facts of which I speak, I am not prepared to present them precisely; but that the citizens of Illinois may judge how far they are citizens of a free State, I may say, that there are among us, and chiefly in the counties between Alton and Chester, several hundred slaves; held in perpetual and absolute servitude, in the same manner, so far as I know, that they are held in the South; held as property, as cattle, as brutes—in a word, as American slaves.

Some of your readers can doubtless furnish you with more particular statements, and they will do well to do so. I have communicated what I know, in the confidence that the people of this State will do away at once and forever, with this deep stain upon the character, and glaring injustice in the practice and laws of a free people. I have been informed, that nothing more is necessary than to put in action the existing laws, to procure their liberation. But, whether much or little exertion is requisite, duty, interest and reputation unitedly require our attention to it.

CITIZEN.

### From the Emancipator.

#### Universality of Abolitionism.

The cause of human rights is a cause so universal in its bearings on the interests of humanity at large, that it necessarily awakens a deep and powerful sympathy in philanthropic minds, whatever may be their religious opinions or denominational connections. It moved Lafayette to leave his native land and enlist, with all his generous energy, in the American cause. It awakened the sympathies of the world in our favor, and against the oppressive measures of Great Britain. It has shed a life-inspiring enthusiasm into the songs, the music, and the eloquence of all ages and nations. It is humanity itself, asserting her own rights, and pleading with her own natural grandeur against their violators. When it is associated with patriotism, it produces the nobleness of a Washington; when it is sanctified by the impulses of Christianity, it evolves the spirit of a Howard or a Wesley; when it is combined with the intelligence and power of unbending Calvinism, it produces a still superior class, even such men as Whitfield, and Edwards, and Paul the Apostle! When it is associated with the Divine nature, it reveals the chief among ten thousand—the man Christ Jesus!

The cause of Abolition, as it is founded on these inalienable rights of man, necessarily enlists in its behalf the feelings of all those who are capable of indignation against oppression, or are capable of a generous identification of their interests with those of the oppressed. Partisans, and Medes, and Elamites, and dwellers in Mesopotamia; Deists, Friends, Universalists, Arminians and Calvinists, Papists, Episcopalians, Independents and Presbyterians, all feel that on this subject they have a common interest; that around this standard they have an equal right to gather, and to plead in its behalf, each in his own way, and in consonance with his own principles, and with the responsibilities of his own religious profession, and not those of another.

Is it strange, then, that in these many utterances of humanity, there should be some tones not familiar to our ears? Is it strange that in this outcry of nature and of grace against essential wrong, and in behalf of our abused degraded, and down-trodden fellow-men—fellow-citizens; fellow Christians, even should there ring in our ears some unadvised expressions, some unjustifiable assertions, and some deleterious principles? Whoever looks at this subject philosophically, and especially, whoever brings to its investigation, enlarged and scriptural views of the all-embracing providence of God, will, of course, not be surprised at such incidental occurrences.

To the expression of the last Observer, when speaking of this subject—"Judge whether it is wise to express, by word or deed, so much approbation of such a Society, as is implied in the act of joining it,"—we candidly reply, by all means.

In uniting with this Society, we do not sanction the principles which, as a Society, it disavows; nor do we sanction all the measures of those associated with us.—Were this the case, what propriety could we join the Temperance Society, or any similar associations, or even any Christian denomination; or more still, the Christian cause itself! If it is objected, that the erroneous sentiments incidentally connected with this cause will, in defiance of the truth, exert the controlling influence, we answer—unquestionably they will, if the advocate of sound principles have less zeal, less self-denial, and less consecration to the cause of humanity, of liberty, and righteousness, than the advocate of false ones. In this case! Are we to assume this as a general principle, in forming our expectations, and in directing our conduct? Are we not, rather, to act in view of the grandeur and importance of the cause itself—and ought we not to exercise confidence in the prevailing power of truth, both in its influence on those who believe and love it, and upon the public mind at large, over which its radiance is scattered.

FROM BARBADOS.—The Commercial Advertiser has news from Barbadoes to July 13. The most important items are these:—

A Mr. Thornton, a native of Barbadoes, has been found guilty at St. Kitts, on two indictments, charging him with removing two apprenticed laborers—formerly slaves, from the island, with the intention of taking them to Dematara, and there holding them in bondage. He was condemned to pay a fine of £80 for each offence.

Why should not the American States be equally severe against the internal traffic?—Ed. Emancipator.

SLAVES OF THE AMERICAN BOARD.—We are credibly informed that the missionaries of the American Board among the Cherokees, are still oppressed by slaves, whose labor is required by a compensation, (of money or other value) to those who own them as property. How long shall the laborer be robbed of his hire to carry on the mission of the church?—Emancipator.

## ADVERTISEMENTS.

### MILES'S COMPOUND EXTRACT OF TOMATO.

OR, SUBSTITUTE FOR CALOMEL.

The proprietors of this article, after protracted and expensive research, believe they have obtained from the vegetable kingdom, a safe and certain substitute for calomel; at least so far as calomel exerts any beneficial effects upon the human system; as article free from all substances productive of deleterious consequences.

The action of this medicine upon the constitution, is universal; no part of the system escaping its influence. It is, however, upon the organs of excretion and excretion, that its great power is particularly manifested. From this, it will be seen to have a direct effect upon the bilious organs, and to be peculiarly adapted to the treatment of bilious fevers, and other diseases, in which a torpidity or congestion of the liver and portal circle prevail.

It is admissible in all cases, where it is necessary to excite the stomach and bowels. It removes obstruction, and excites a quick and healthy action of the liver, and other glandular viscera of the abdomen. Being diffusible in its operations, it produces a free circulation in the vessels on the surface of the body, accompanied by a gentle perspiration. It does not exhaust like drastic purges; still, its action is more universal, and it may be often repeated, not merely with safety, but with great benefit. This becomes indispensably necessary in cases of long standing, for in them intense temporary impressions made by strong medicines, seldom, if ever do good, but tend to injure the stamina of the constitution.

It is cleansing and purifying to the system, acts in perfect harmony with the known laws of life, and is undoubtedly, one of the most valuable articles ever offered for public trial or inspection.

This medicine may be had at Apothecaries' Hall, Main Street, one door above Fifth Street, June 24, 22—A. MILES, Agent.

### EMERY & HOWELLS,

Wholesale and Retail Grocers,—Manufacturers of Pine and Cedar Coopers' Ware and Washboards. For Purchasers will find a large assortment of Groceries, choice Wine, Hops, Coopers' Ware, Washboards, Brooms, Brushes, Cordage, &c. &c.

No. 217 Main street, (west side,) between Fifth and Sixth, Cincinnati.

March 29th, 1837.

### To Country Merchants!

#### BOOK AND PAPER STORE.

TAUMAN & SMITH,

Publishers, Booksellers and Stationers, No. 150 Main, between Fourth and Fifth streets, Cincinnati. Have a constant supply of Books in every department of Literature and Science, at reduced prices. Country Merchants, and all others wanting BOOKS AND STATIONERY, at wholesale and retail, are invited to call before purchasing elsewhere.

School Books, in any variety and quantity, at Eastern prices. Bibles of different kinds, from large quarto to 32 mo, plain, and elegant. All the Biblical commentaries, in common use, also a common variety of Hymn Books.

Miscellaneous Works, consisting of Travels, Histories, Biographies, Memoirs.

New Publications, on every subject of interest, regularly received, immediately after publication. Blank Books, Slates, Slate Pencils, Copy Books, Letter, Writing and Printing Paper, and Writing Ink, Wafers, Sealing Wax, and every article of STATIONARY.

Book-Binders Stock, consisting of Leathers, Boards Gold Leaf, and all other Binding Materials.

### FARMS AND COUNTRY SEATS FOR SALE.

A desirable Farm, of 320 acres, situated 8 miles from town, upon both sides of a M'Adamized road, having about one half in cultivation, the rest well timbered; also a large brick house, 40 by 50 feet, with ten rooms, a hall and a cellar; a commodious barn, 45 by 60 feet, an extensive stable, a milk-house, corn cribs and other buildings, all frames; likewise a large orchard, a frame house covering a cider-press, two hewed log houses, many springs, and a well. The land is good, highly situated for cultivation, and well calculated for a country seat.

A Farm of 160 acres, situated 9 miles from town, upon a M'Adamized road, having 60 acres in cultivation, a small orchard, log buildings and several springs. The soil is fair quality, and abounds in ash, beech, oak and sugar-maple timber.

A fertile Farm of 400 acres, situated 17 miles from town, upon the Ohio, having log buildings, many springs, and 140 acres in cultivation. The tract consists of 140 acres of rich bottom, the rest upland, slightly located for culture.

A Farm of 96 acres, situated 3 miles from town, near a turnpike road, with 30 acres improved, the rest well timbered; a well, many springs, a stable, a frame house with four rooms and a kitchen. The land is good and rolling.

It will be sold low for cash.

A desirable Country Seat, situated one mile from town, having a commanding view of the city. There are 250 acres of land, 100 of which are in cultivation, the rest well wooded; a substantial stone house, 40 by 36 feet, with 8 rooms a hall and cellar; also, an old frame house, a good frame barn, 25 by 30 feet, several log buildings, two good wells; many springs, a creek, two orchards, with 200 apple, pear, peach and plum trees, and many grape vines. The house is surrounded with locust trees and shrubs of various kinds. The land is good and rolling. It can be divided to suit purchasers.

A fertile Farm of 32 acres, situated upon a M'Adamized road, 4 miles from town, with 15 acres in cultivation, a small orchard, several springs, a frame barn, and a log house with two rooms.

A good Farm of 100 acres, situated 5 miles from town, upon a turnpike road, with 70 acres in cultivation, an orchard of 400 grafted apple trees, also a small orchard of choice pear trees; a frame house with five rooms, a commodious frame barn, a cow-stable, a house covering a cider mill and press, and many springs. This farm can be sold in several tracts.

A Farm of 50 acres, situated 10 miles from town, upon a turnpike road, having 30 acres in cultivation, a brick house with 3 rooms and a cellar, an orchard of apple, peach and cherry trees, a well and many springs. The land is a fair quality and lies generally well for tillage.

Five acres of land 5 miles from town, near a M'Adamized road, having a house with two rooms and a porch, a spring, 300 grape vines, 60 to 80 apple, pear, peach and plum trees of choice kinds.